

Kabbalah – Spiritual and Hebrew Letters, Numbers

By Shomit Sirohi

Part I - Letters and Numbers – Political or Simple – Is it too much to ask a girl out?

I. Letters then as Numbers – Hebrew and Arabic

In fact then in a spiritual manner we can be Prophetic – that one sees through the difficult period of God's revenge as in fact a spiritual power, which is Hebrew spirituality which means Kabbalistic Hebrew and even Arabic behaviour – an Arabic behaviour, therefore Jewish Arabic perhaps – is to study – at one level there is distress, at another level I am free, and at a third level simply because of a joke which is simply realizing that I am free and the problem is something trifling which I realise is people in a Buddhist meditation which is happening in the context of celebration and partying which is dynamic and this is a problem – which can sound like a Jewish joke – that the Messianic power, or weak Messianic power that guides us is simply to know in Hebrew then – spiritual customs, or the simple cultural criticism – as a rule people are distressed simply and easily, the exception is distressed in higher manners, of philosophical distress, which then is Kabbalah that it imbibes a spiritual distress, of what is actually a material distress – like music resounding and loud music and games being played and jokes which then becomes for the Prophet – a question – why do we suffer in distress – which is actually revolt – that mass revolt then agitates with freeing women who then are free, and this is the journey of the Kabbalah.

II. I meant letters and numbers therefore

From Aleph to other letters then which is Alif to other letters then – a Communist and a woman who is dancing – which creates a problem which is God's revenge – that we are free.

Acting it out –

Aijaz comes to a Banileu for a drink, he holds a difficult conversation – I know you are free, that's all I wanted to say. I am sorry, now I leave. And he steps down the staircase, drunk and is busy feeling distressed.

III. Why was it violent?

Creative language discusses it as gin and tonic – and such problems – be sophisticated okay.

Part II – The Convolute and the Line – a Political Revolt for Freedoms

I. Convoluted and Spiritual Complexity – a Bunch of Tree Like Simplicities – the Kabbalistic Spheres

In the higher sphere God, in the middle sphere daily life and politics, even philosophy, in the lower sphere walking, daily life, even groceries and get-togethers and spiritual happiness even joined then to the higher, lower and middle which then is a rotten or violent life if we did not have spiritual messages and reasons – we are just in a Banileu and a young group of Jim Carrey, Scarlett and even Rachel Weisz – who are conversing in a Banileu and partying in a Christmas way – while Sirohi is busy in his room, in a computer format developing alienation from them and people – in a Kabbalistic way it means that he is convoluted and alienated and in love with the women and the partying and is affected into a crisis he calls finally – metaphysics – that means in fact a complex meaning of history is given to me –

Aleph – Convoluted about a scene like this.

Alif – happy, and infinite.

Scenes of a room, scenes of a car, and even a shop and such rooms and what happens there.

Spiritual messages – we are just revolting at the moment – so please know that the women should party, while we get philosophical and suffer because – Zionism is at work.

Part III – Current News – Cultural Revolution in a film – between Paris and China – what can that mean – Sirohi asks?

Sirohi debates that a man is poetic infinity in a day and then expresses it when music is playing – and in China they play music in poor manners – and this was the infinity it was. Such developments – scenes of women meeting in a party, another film of Dreamers, who are busy in fact running in museums and cathedrals and such fun, that they are at a protest in the demonstration on the street – all of this is revolt.

So Zionists and Sirohi asks the question – is this Kabbalistic – that they are free and we are violently agitating on the film – which he says and teaches – imagine that the line and its convoluted Aleph is this – what is called vertical spheres and horizontal freedoms which we develop as a synthesis now – that it means Kabbalistic things Sirohi would argue – that people are free in violent practical Cubism on these films he would argue that one angle hits Zionists and Jewish people that they are unfree still and that then cuts to Sirohi arguing for freedoms – and experiences with Jewish people the dismay – that women are going through healthcare crises – and that then is an attack – and we have to free it again.

This is then a dialectical account as Jewish people argue in details he put forth in his novels – Spanish women like dancing and being sexual and funny-stupid and French women want money and capital and sex from a Man – and this then is infinity in a certain Rayuela for Jewish people –

The fused group is a dynamic of that protest and feel free to do that while we are busy being violent on what if in fact it wasn't free – like a reverie.